asidha -- ceremonial pollution
atap chal -- sun dried rice
baha -- the flower festival
bàhu dàurà -- a large basket in which a bride is raised shoulder high at the time the bride-groom applies the red paint to her forehead
balaea -- relationship between the parents of a married couple
bàsiàm damari -- rice soaked in water and kept overnight
baske -- left-over from the previous meal, hence stale or unfinished
bethi sendra -- hunting by order of the State, joined in by all
bhandan -- final purification after the disposal of the bones of the dead in the Damodar River
bhàyàds -- blood relatives to the known degrees on the father's side
bhòktas -- devotees who become spirit possessed at the time of the pata ceremony
biras -- a stack of paddy coiled together in a circle
bitlaha -- tribal ostracism
bitòl -- anyone who loses caste
borolan -- a trident-shaped spear
buan -- a musical instrument made of a piece of thin bamboo on half of a hollow gourd; the strings being made of cattle sinew

càudàl -- a temple-like structure made of Sal wood
chapati -- Indian bread
chardi -- a divorcee
charkha -- the Santal spinning wheel
chela -- an apprentice
chowkath -- the wooden frame-work for a door
chuchi -- a bamboo needle used for stitching thatching straw when building a cottage
dahi daka -- a man who will place the dead body on the funeral pyre
daihan bapla -- marriage to a daihan tree
ḍaṅ -- a large plank on which the devotees swing during the Hook-swinging festival
danda jhinjhir -- a metal decoration for the waist, usually of silver
dangua kora -- unmarried boys
dangua kuri -- unmarried girls
dàns -- the lower class of witches
deshua sendra -- a mixed hunt of the aboriginals under the auspices of the State
dhàuliā sagai -- the institution which permits a younger brother to share his elder brother's wife
dhera -- a contriyance for spinning thread
doma -- musician
gaumi -- a basket used in measuring paddy
gendre -- a short loin-cloth worn around a colored string, tied at the waist, by children up to the age of five

ghardi janwane -- "domesticated son-in-law"; a son-in-law invested with the position of a son in the family
ghungu -- a special waterproof garment used in the rain, and made of the leaves of the Oriya tree
gipitic' -- the place for spending the night during a communal hunt
gohal -- cattle shed
gònòn -- bride price
goth -- field where the cows graze
gua -- betel-nut
gurus -- teachers
hakim -- magistrate
hàndia -- rice beer
hat -- the market
hata -- a winnowing fan
idi aguruaal -- the bride's return to her father's home two days after marriage
itut -- marriage by forcible application of vermilion
jañ baha -- the bones of the dead
jarpa sendra -- a hunt comprising some ten mouzas
jhinka -- an ear-drop ornament about an inch and a half in circumference, worn on the ear lobes
jhipjhipi -- a metal head ornament
jhupar -- a hypnotic trance
jiling dahar -- consigning the bones of the dead to the Damodar River

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johar -- a form of salutation
jol-ghat -- bathing place
kada -- buffalo
kadu -- a species of pumpkin (Lagenaria vulgaris)
kàhu -- a crow
khanda -- weapon
khed -- to drive away
khutla -- silver ornaments worn on the upper part of the ear
kudam -- the rear, behind, at the back; used mainly with reference to a house
kulhi -- village lane
kupni -- a narrow strip of cloth, worn by a girl at menstruation, passing between the thighs and stuck into a waist-string before and behind
lòtghòti -- illicit sexual intercourse
lsi -- the beam of the plough to which the yoke is attached
mandwa -- a wedding booth set up in front of the bride's house
mama pòn -- bride-price to be paid to the maternal uncle in case the father is not living
mantras -- charms
matkòm bapla -- marriage to a Mòhua tree
mònren hŏr -- village elders
mouzas -- territorial areas

mul -- an individual's shadow or soul
'naffjòm -- the highest class of witches
nata -- a form of relationship adopted between neighbors to pay sufficient respect to superiors or to show a corresponding affection to juniors
nirakar -- formless
nòròk -- the Santal Hell
obor -- to lie down
'ok' -- to suffocate or stifle with smoke
oṇḍga -- the name given to those men who are employed to decoy human victims for sacrifice
padit -- a term for clans in Mayurbhanj
paina -- convex-shaped anklets of metal
paita -- a sacred thread
panchayet -- a council comprised of the village elders representing all the households
panhand -- a thick cloth worn by girls after their tenth year
parganait -- the tribal police chief
paris -- a term of sub-clans in Mayurbhanj
parkòms -- stringed bed-steads
pàtia -- a palm-leaf mat spread on the floor, used as a bed for the average man and woman
pats -- superhuman agencies or spirits inhabiting the Santal hills
phora sakom -- wristlet ornaments of metal

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phul patao -- the so-called "flower friendships"
por sendra -- an informal one day's hunt for the relaxation of the village
puṅgis -- a home-made cigarette made of Sal leaves
pushapo -- adoption
raebaric -- a marriage go-between
rakhni -- literally a mistress or kept woman, but usually a term used for additional wives in a marriage
ran -- drug
ràndi -- widow
ranu -- the ferment used in the manufacture of rice beer
rok' -- to pierce, to perforate
rot -- a common forest tree
saika -- a type of friendship relationship adopted between mothers of an equal number of children
sakha -- in Mayurbhanj, a class of men who can tell fortunes or indicate who is a witch
sang -- fried leaves, generally sajina leaves
sanga -- widow marriage
santak -- clan signs; a series of symbols specifically fixed for clans and sub-clans
serma disom -- the Heaven of the Santals
seta bapla -- marriage to a dog in order to ward off the evil effect of the inauspicious signs of an individual's childhood (e.g. the eruption of teeth in the upper gun before the lower)

● 104

sikuar maran -- carrying nets in the shape of bags slung at both ends of a pole carried on the shoulder
sògòe -- a musical instrument made by splitting a piece of bamboo into as many thin slips as possible but leaving sufficient space unsplit by which to hold it; a notched stick is then inserted between the slips and worked backwards and forwards like a fiddle-bow
sona -- gold
takacal -- betrothal
tama -- kettle drum
tangi -- the battle axe
tard -- armlet ornament of metal
telnahan (chotokaman) -- preliminary purification after death
tuk -- a wooden pestle used in conjunction with the mortar to husk rice

3: Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
AW42 Santal AW42

[P. XV]

A NOTE ON THE TRANSLITERATION

The diacritical marks adopted for the transliteration of Santali into Roman characters have been based on the system followed by Rev. Campbell and Rev. Dr. Bodding. But the press found it more convenient to adopt a modified system as suggested by Dr. Suniti Kumar Chatterji, Khaira Professor of Linguistics, Calcutta University. The alterations are explained below: 104

1. The nasalisation of a vowel is indicated by an italic *n* after it.

2. The peculiar Santali sound of *a* is indicated by à

3. Open e̲ and o̲ corresponding roughly to the vowel sounds in Southern English *Cat* and *Cot* are denoted by è anl ò.

4. As for other sounds, the usual Santali romanisation is folowed, only for *ñ* the press has used *ñ*.

3t Mukherjea O. Y-4, 5 (ca. 1933-1939) 1962
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539 Menak' menak' Harata ho,
Menak' menak' buru dander ho.
Onareliñ tahèⁿkana àliñ do,
Onareliñ sorolen.

This may be roughly translated as follows:—

For seven days, nights seven,
it rained fire and fire.
For seven days and nights seven,
rained water in floods.
O Ye men! Where ye then?
Where did you shelter take?

The reply sings:—

Behold there is a mountain called Harata,
Behold there is a cave therein, where we hid.
And therein, therein we escaped unhurt.

173 At Harata,[1] a new generation sprang up, a race of good men and women. And in course of time they multiplied in large numbers. Then they migrated to Sasan beda, the plain of turmeric. Here [614] they separated into five more clans than they did at Hihiri Pipiri, viz. Baske, Besra, Pàuria, Còrèn[2] and Bedea (now extinct). So altogether, like the Israelites there were now twelve clans of the Santals.

1. Risley spells the name as Hara.

2. The spelling adopted by Risley is "Chore". The [114] Mayurbhanj Census report (1931) p. 192 Vol. 1 spells it [104] as "Chane" but the Santals were heard to pronounce it in a manner more akin to Risley's transliteration of the name.

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abge bongas -- tutelary spirits
adwa chawla -- rice husked without having been boiled first
apangir bapla -- marriage after elopement
bapla -- a term for marriage in general
bitlaha -- to cast out a Santal from society
bul mayam -- the offering of blood to the bongas (spirits) to placate them
bunglow -- a loose confederation of villages under the single administration of the parganait
chacho chhatiar -- an important ceremony of the Santals which enables the individual to take his place in Santal society
chakladars -- messengers to the desh-manjhi and parganait of a bunglow or district
desh-manjhi -- assistant to the parganait of a bunglow
dhenki -- a husking machine
goddet -- an orderly or peon of the headman of a village
'hansli' -- a type of necklace favored by Santal women
itut bapla -- a form of marriage adopted by forward young men who are not quite sure the girl of their choice will accept them; the man marks the girl on the forehead with vermilion and claims her as his wife
jan-guru -- a witch detector in the society
janam chatiar -- a purification ceremony performed after the birth of a child
jahirsthan -- sacred places of worship within the village boundaries, usually in a grove of trees

jam jati -- the ceremony by means of which an outcast person is accepted back into Santal society
jogmanjhi -- a minor official in the community; a public "censor of morals"
jog-paramanik -- an assistant to the jogmanjhi who officiates when the jogmanjhi is absent
karahe -- a shallow earthenware dish
karha -- a large heavy piece of wood used to till the soil
khajari -- parched rice
khapra -- a roofing tile or large potsherd
kudam bapla -- the marriage of an unwed pregnant girl to her lover
kudi -- the hoe
kulidrup -- the lower council of the bunglow or district
lengta -- a small apron of white cloth worn by Santal men
majhisthan -- a raised platform in the center of the village near the headman's house
manjhi -- the headman
nirbolok bapla -- the female version of the itut bapla, described above, in which a girl who cannot get a man takes a pot of rice beer to a selected male's house, enters and insists on remaining there as his wife
ojha -- a term of Hindi origin, designating a diviner, enchanter, sorcerer, magician, shaman, etc.
orak bongas -- household spirits
panchayat -- the upper council of the bunglow or district
pitha -- a general term for rice cakes

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rach -- a comb-like instrument used on the loom
raibar bapla -- marriage maker or arranger
raksa -- a large heavy piece of wood used for levelling the rice fields before planting
raranic -- herbal doctor
rongo ruji -- the hunting spirit
sakua -- a buffalo-horn trumpet
sanga bapla -- the marriage of a divorced or widowed woman to a widower
sid -- initiation to become a full-fledged ojha
sunum bonga -- divination by oil and leaves to determine the cause or origin of disease and death
takachal -- payment of bride price
tamuk -- a drum or tom-tom
tarik -- a form of divination of the cause of disease by the use of a sirom broom
tukuc -- a large-mouthed pot for holding rice beer
tumdak -- the dancing drum
tunki dipil bapla -- a simplified variation of the marriage ceremony performed by poor men

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A NOTE ON ORTHOGRAPHY

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In spelling Santali words I have mostly followed the system of romanization developed by P. O. Bodding and described by him in *Materials for a Santali Grammar*, Pt. I (Second Edition, Dumka, 1930).

The following diacritical marks have been used:

A *circumflex* above a vowel, as in *â*, indicates a nasal tone.

A *dot* below *a*, as in *ạ*, indicates a resultant vowel. The pronunciation is not uniform. Sometimes it resembles the pronunciation of the vowel in the first stressed syllable and sometimes the second syllable of such an English word as *worker* pronounced in the southern English way, the *r's* being silent.

A *dot* below a consonant indicates a hard sound; *ṭ* and *ḍ* without a dot are true dentals.

An *accent* with *n* (*ń*) signifies the palatal *n*; a *dot* above it (*ṅ*) is used for the guttural *n*.

There are four *checked consonants* indicated by an apostrophe, as *k'*, *c'*, *ṭ'* and *p'*.

I have omitted the *dash* under the vowels *o* and *e*, used by Bodding to indicate the open vowel sound, in accordance with the latest recommendations of the Santal Christian Council on Santali spelling.

When Santali words first occur in the text I have endeavoured to explain the meaning, but a glossary has been added to facilitate reference.

[P. X is blank]

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APPENDIX C

GLOSSARY OF SANTALI WORDS OCCURRING IN THE TEXT

104•

Abge bonga: Sub-clan spirit.
Ader: To bring in.
Aduu cuole: Sun-dried rice.
Ajar: Fever.
Alak: Two parasitic plants: *Cuscuta chinensis*, Lamk., and *Cassytha filiformis*, Roxb.
Atnah': A tree, *Terminalia tomentosa*, W. and A.
Baha: A flower.
Bakhet: Invocation.
Banam: A fiddle (see illustration, p. 42).
Bando: A plant, *Spatholobus Roxburghii*, Benth.
Bapla: Marriage.
Bare': Evil.
Basiom: Time of breakfast: left-over food.
Batol: Unwholesome.
Bir: Forest.
Bonga: Spirit that is worshipped.
Buan: Musical instrument (see illustration, p. 41).
Budhi: Old woman.
Bul: Drunken: saturated.
Burn: Mountain: also spirits.
Bhandan: Final funeral feast.
Bhitar: Inner room.
Bhitri: Inner.
Bhut: Ghost.
Caco: Toddler.
Cando: Month: also the Supreme Being (*sin cando*, the sun: *hinda cando*, the moon).
Cela: Disciple.
Cikhan: Mark, sign.
Curin: Female ghost.
Chatiar: Ceremonial cleansing.
Dak': Water.
Dare: Tree.
Dasai: Month, September-October.
Deko: Hindus.
Dihri: Hunt priest.
Dipil: To carry on the head.
Don: A kind of dance.
Donger: Ditto.
Dul: To pour.
Durup': To sit: a council meeting.
Dhubi: A common grass, *Cynodon dactylon*, Pers. Reg.
Dan: Witch.
Dhak: A drum (see illustration, p. 44).
Dhai: Midwife.

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•104 *Ende:* Ind festival.
Enec': Dance: play.
Era: Woman.
Erba: A gram, *Setaria italica*, Kunth.
Gada: River.
Gelbar: Twelve.
Giŋ: Knotted string.
Godet': Village messenger.
Gonoŋ: Bride price.
Gosăĕ: "Lord", a title used in addressing the *bonga*.
Guq: Betel nut.
Gur lofom: Side of animal falling to the ground when killed at *bandan*, q.v.
Gurn: Teacher.
Ghonni: Large lizard.
Halan: To lift.
Handi: Rice beer.
Haram: Old man.
Hăs: Goose.
Hăsil: Gander.
Hasli: Woman's neck ornament.
Hepe: Husks.
Hephet': To weed.
Hesah': A tree, *Ficus religiosa*, L.
Hesel: A tree, *Anogeissus latifolia*, Wall.
Hili: Elder brother's wife.
Hop: Man: a Santal.
Hopmo: Body.
Horoh': To put on.
Hotrin: Deer.
Iyi: A millet, *Panicum crusgalli*, L.
Iqt': Left-over food.
Jarjug: Everlasting.
Jaher: Sacred grove.
Jan: Witch finder.
Janti: Betel nut cracker.
Jañ: Bone.
Jiu: Life principle: soul.
Jivi: Ditto.
Jogmanjhi: Guardian of morals.
Jom Sim: A clan festival.
Jhikĕ: A kind of dance.
Kakra: Common lizard.
Kam: Work.
Kărā: Blind.
Karam: A tree, *Adinia cordifolia*, Hook.: festival associated with this tree
Kikir: Kingfisher.
Kudam: Back of the house.
Kupi: Small earthen pot.
Khoda: Tattooing.
Khok': Cough.

GLOSSARY

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Khūṭ: Sub-clan.
Lagṛe: A kind of dance.
Leḍha: The lame one.
Leṛda: A kind of drum (see illustration, p. 42).
Liṭa: The chief tribal spirit of Santals.
Lumti: Bridesmaid.
Madol: Portion of animal slain in hunt.
Mak' Mōṛē: Sacrifice to the "Five".
Maloṭ: Epidemic.
Mạñjhi: Village headman.
Maraṅ: Great.
Mathom: The *mahua* tree, *Bassia latifolia*, Roxb.
Mayam: Blood.
Met': Eye.
Mokor: Festival in mid-January.
Murum: A buck, *Portax tragocamelus* (*nilgae*).
Nahan: To bathe.
Nāi: Damodar river.
Naeke: Priest.
Nij: Own.
Ñinda: Night.
Ñutum: Name.
Ojha: Magician.
Orec': To tear.
Paranik: Deputy headman.
Pargana: Group of villages.
Parganath: Headman of a *pargana*.
Pạris: Clan.
Pạurạ: Distilled liquor.
Peṛa: Kinsman: neighbour.
Pilcu: First.
Poạti: Pregnant woman.
Poita: Sacred thread.
Pon: Bride price.
Porob: Festival.
Pret: Ghost.
Ran: Medicine.
Rạskạ: Pleasure.
Rot: A tree, *Ougenia dalbergioides*, Benth.
Ruạ: Sickness.
Rum: Spirit possession.
Sada: White.
Sakam: Leaf.
Sara: Funeral pyre.
Sarjom: *Sal* tree, *Shorea robusta*, Gartn.
Sarpa: A percussion instrument (see illustration, p. 40).
Sendra: Hunt.
Sidup': Erect.
Sikạ: Cicatrization.
Sim: Fowl.
Sindur: Vermilion.
Sinjo: A tree, *Ægle marmelos*, Correa.

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• 104 *Sin:* Day.
Sirum: A grass, *Andropogon muricatus*, Retz.
Sohrae: Harvest festival.
Sunum: Oil.
Tirio: Flute.
Tok: Pestle.
Tumdak': A drum (see illustration, p. 42).
Turuk: Moslem.
Than: Place: usually Sacred place.
Tamak: A drum (see illustration, p. 42).
Tangi: Sacrificial axe.
Tunki: Small basket.
Thakur: The Supreme Being: also spirit.
Uhkup: Mortar.
Umul: Shadow.